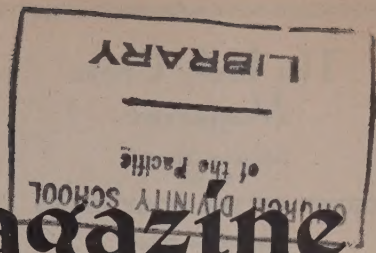


The Holy Cross Magazine



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TWO IMPORTANT ANNOUNCEMENTS. . . .

1. Saint Augustine's Prayer Book. In the September issue of the Holy Cross Magazine, we announced that this book would be ready in October. Since making that announcement we have met with another delay in production and it now appears that the book will not be ready until early November. If you have received an acknowledgment of your order, please be assured that your copy will be mailed out at the first possible time.

2. Holy Cross Magazine. Effective with the next issue (November) we are publishing in a different format. Production rates have been increasing steadily and we were faced with the choice of advancing the subscription price, or adopting a less costly format. However, another important factor in determining this change was the vast amount of work devolving on the Editorial Staff. While the actual amount of reading material will not be substantially less, the work of the staff will not be quite as heavy. For the sake of greater convenience we are having the Magazine printed in Poughkeepsie, N. Y. which is only a few miles from West Park. We arrived at this decision with real reluctance for our relationship with the entire staff of Sowers Printing Co., at Lebanon, Penna., (where the Magazine has been printed for the past several years), has been uniformly pleasant. We take this opportunity to thank Mr. E. U. Sowers, and his staff, for many courtesies and excellent service.

The Holy Cross Magazine

Oct.



1947

Report on the Holy Cross Mission

By ALAN WHITTEMORE, SUPERIOR, O.H.C.

DOZEN years ago, when I was withdrawn from our African staff, the Liberian Mission was still adolescent. Friendly contacts with people had been established, mission buildings erected, the hospital was going full swing and the schools at Bolahun flourishing. The Sisters had come from England to help us and already they and we had made many patrols through our area and were teaching "the God-Palaver" more or less regularly in certain places. Yet, despite the energetic and earnest efforts of the first fifteen years, there was not much progress in the way of spiritual progress among the people. Here and there, a soul had been genuinely stimulated. There were a few isolated examples of Christian generosity and love: but, by and by, it seemed as though little had been achieved. We asked ourselves, "Are we really doing more than passing time, laboring hard but accomplishing nothing or nothing?"

We did not publish discouraging conclusions. Instead, we did not discuss our questionings even to ourselves. Instead, we tried to comfort ourselves with the few isolated fruits of our labors, and to keep the hope against hope that, some day, the results would be more general.

That day has come. In the first hour of my present visitation here at the Mission, I saw that the tree which had grown so slowly had flowered and borne fruit beyond our dreams. Let me unfold the revelation.

I might well begin the story by giving thanks to God for the personal blessing which He showered on my journey out from America—the fun of the trip from New York to Southampton, third class on the gigantic *Queen Elizabeth*; the interesting fortnight in England, its grim observations of want and hardship lightened with joyful, affectionate reunions with dearly loved relatives and many other old friends; above all, the happy and exciting voyage by plane from London to Freetown. Everything went like clock-work and I met the Mission carriers, after my two-day railway journey from the coast, just before sunset on Christmas Eve, at the place and hour which had been planned three months before. Then came the laughing, lantern-lit journey through the bush and, at last, the crossing of the little river which marks the mission boundary.

There was not the usual Bolahun greeting, in which the Fathers, the Sisters, the schools, and all the people turn out to welcome the new-comer along the



The Great New Church

road. I had known and loved such tempestuous greetings many times in the old days. But I knew that I must forfeit this happy feature for something better. Midnight arrived just before we reached the little bridge. We had heard the church-bells ringing, to welcome, not one of the Fathers, but a mightier Guest. For the people were assembled in the great new church for the Midnight Mass of Christmas.

When I made my last visitation, in 1940, the new church was under construction. The side-aisles were covered over and a few nave-rafters were in place—enough to suggest a spacious loftiness.

Now the dream has been realized. As we came along the wide “street” between the huts of the natives, we caught our first glimpse of strong white walls and buttresses and the long roof of the nave. Then came the climax.

Entering the door to the narthex, or porch, I saw, through its arches, the vision of a great fulfilment. There was just enough light—not too much—from the candles and hanging lamps, to behold a vast and beautiful church thronged with worshippers. There are not yet the full thousand, or near-thousand, which the building can hold. But there were many hundreds. Their dark forms were silhouetted against the lights of the Sanctuary, where the sacred ministers moved in gold-colored vestments through the opening ceremonies of the Mass. Also, there were a throng of acolytes in white cassocks and a small choir of seminarists and evangelists leading the singing, in which all the congregation took joyful part.

We slipped into the back of the church so unobtrusively that only a few of the nearest worshippers turned with flashing smiles of greeting. Then we, along with the others, were submerged in the tide of adoration of the great Christmas Guest.

Perhaps the above description sounds idyllic. No words can exaggerate my sense of joy and gratitude to Almighty God for the fruits of twenty years of the Mission's labors, fruits now manifest before my eyes. This was no longer the timid, tentative group of earlier days. Instead it was a throng of men and women who had seen in their own lives the wonders of God's love and who also had learned to praise Him in the only adequate measure for so great a boon—the rich, dignified, corporate offering of the one, true, perfect and sufficient Sacrifice.

I wished that you generous friends at home, who have made this consummation possible through your prayers and alms, were here at my side to share this joy.

That glorious Midnight Mass was the high-point of my visitation. But, day by day since then, its applications have been unfolded.

Next morning, I had a chance to greet the hundreds of boys and girls of our mission-schools, including the members of our two, far-distant station schools, at Vezala and Foya Dundu, who come to spend Christmas with their fellow-Catholics at Bolahun). Then they dispersed for their respective stations. But I was to see them again on their return to their respective stations. I can hear the boys at their classes as I now sit writing on the porch of the little monastery on the hill. The young children, some hundred and fifty boys and girls, are at work in their own classrooms, five minutes' drive away, in the direction of the Convent. I was stopped at Vezala (Father Bessom's “heaven”) when the Loma boys returned there, a month ago, and that I visited the Kisi school at Foya Dundu.

So much for the schools, except to add that they are not only more numerous and larger than in former days, but better organized and better taught.

of the teachers are our own alumni, old
 with whom I studied and worked and played
 they were "piccins;" but who are now married
 christian wives (several of these alumnae of the
 school) with some of their own boys and girls
 on the benches before them. Also, this year,
 the first time, we have a high-school.

I think that the most striking single feature of the
 on today is its Seminary of Saint Cyril. You
 not smile at the imposing title of "Seminary." I
 rely believe that for thoroughness, balance, and
 line, it is the best seminary I know. Would
 our American seminaries were like it.

There are only four students and a single teacher,
 Mr Packard. The latter is not a brilliant, recog-
 nized scholar with a string of degrees. But he has had
 a sound and well-balanced education, is a born teacher,
 and concentrates all his energies on the small group,
 for knowledge, who sit with him, day by day,
 around the table in our little seminary class-room.

Though their intellectual training is comprehen-
 sive and thorough, it is not the supreme element in
 preparation for Holy Orders, either in Father
 Packard's mind or their own. Their full and disci-
 plined prayer-life takes precedence; their daily Mass,
 meditation, intercessions, and breviary office—
 guidance in the life of private prayer, their regu-
 lar use of the Sacrament of Penance. It is nice to note
 that all are members of the Order's group of Semi-
 nary Associates and are bound to their American
 members by keeping exactly the same rule, by
 sending their periodic reports, and by mutual in-
 tercession.

Each seminarist has his place in the monastery
 chapel, where, along with the Fathers, they offer
 some of the daily offices and join in our intercessions.
 They meet there for the daily half-hour meditation
 preceding their morning lectures. They help with
 sacristy work here and at the church, conduct Eve-
 ning Prayer from the Prayer-Book "under their own
 steam" at the Church, each Sunday afternoon, with
 the school boys and girls for congregation and a ser-
 mon by one of the seminarists. And they act as
 acolyte, master of ceremonies or sub-deacon at High
 Masses.

But this practical training is not limited to liturgi-
 cal worship. They have constant experience in teach-
 ing neophytes, here and at neighboring towns.

Let me add the social item of Sunday supper, each
 week, with the Fathers in the refectory, together
 with innumerable other contacts with Fathers and
 Sisters.

Yes, it is a real and exceptionally thorough, well-
 balanced seminary, and I earnestly ask your prayers
 for Father Packard and his students: Vani Grey,
 Christopher Kandakai, Cyprian Ambulei and Philip
 Bala Hance. May they all receive the grace of Holy
 Orders and fulfil their ministry with the earnest
 zeal with which they are getting ready.

Now some words should be said about the work
 of the Mission hospital. And let me begin with a
 brief history of the latter, from the days when the
 quaint and saintly Father Allen, at the age of 72,
 stopped on his way to Africa to take a short course
 in tropical medicine at Livingstone College, Lon-
 don. That was in 1923, the second year of the Mis-



Girls of St. Agnes' School

sion. Probably far more by his love and prayers than through any technical knowledge, he brought comfort to a small procession of sufferers at our first little dispensary.

Two years later, Bishop Campbell (then "Father Campbell") fell in with a German ship-surgeon, Doctor Maass, who became the first of our series of regular doctors. He and his successors superintended the erection of a group of satisfactory hospital buildings and trained a number of young native dressers who, eventually, were able to administer not only injections but anaesthetics, and even to perform minor operations successfully.

In a population heavily afflicted with leprosy, yaws, elephantiasis, malaria, small-pox, tropical ulcers, amoebic dysentery, and a host of other parasitic diseases, the Bolahun Hospital performed wonders. Yaws has been an especially terrible scourge. It eats away the flesh of face and limbs in almost as ghastly a way as leprosy and is far more prevalent. But it responds rapidly to certain injections. As the news of such marvels spread, a host of sufferers hobbled their way to the Mission, some from a distance which required several weeks' journey. The sight of a hundred or more of these sufferers, men, women, children, and babes on their mothers' backs, lined up three days each week waiting for injections, would touch the heart of a tyrant.

What with this and some hundreds of operations, major and minor, we gave over 40,000 injections or treatments of other sorts in our biggest year when, before the depression of the early thirties, we could afford two doctors.

The tragedy is that, today, we have not one. Everywhere I have gone in the past few weeks the people

have begged me to get another doctor. Will you pray earnestly that we may secure both a physician who will devote two or three years of his life relieving untold suffering, and also the funds which to defray his salary and other expenses? Meanwhile, the devoted little group of dressers are their best to battle our old enemies and a new one, the dread sleeping-sickness, which has begun its devastation in this part of Africa within the last few years. Our dressers can deal with this so if supplied with the proper medicine. A sufficient amount for a cure costs little more than \$1.50.

But we do so need a doctor!

Native Evangelists

Here is the list of our evangelists, young men apart for a special ministry of the word at Bolahun and at our outstations: George Lahai, Zacharias Kpoto, William Tamba, Thomas Tamba-Samuel, Vincent Hale and John Joma—in addition to four seminarists.

George Lahai has been with the Mission from its inception, twenty-five years ago. With flagging zeal and perseverance he has worked in the neighboring town of Masambolahun until, despite several discouraging failures by the Fathers themselves, his efforts are beginning to be crowned with success. He has built his own nice little residence just outside Masambolahun. There and in no other place, Fagunda, he has miniature "churches" erected for the townsfolk themselves. In them he collects his flock on a regular evening each week and tells them of the wonders of God's power and love. About twenty are preparing for Baptism.

The thing that George needs is a bell. In a country of no clocks or watches, the only, and no successful, alternative, at present, is for the town crier (for a consideration of two and a half cents) to walk through the village calling. Some people hear him and some do not. We need good, loud bells not only for Masambolahun and Fagunda, but for our other regular outstations, which now number twenty. We think that we can buy some satisfactory old navy bells for about fifteen dollars apiece. Would not a bell to call embryo Christians to church be a good memorial for one of your loved ones?

Elsewhere in this issue, we print a list of some of our most pressing needs, bells included. But, before we close this report, let us give a few more particulars about the evangelists and their work.

Zacharias Kpoto is another of our oldest boys, a very earnest missionary. Incidentally, I wish you could see his little son, John Tufa, serving Mass. He may be as much as three feet, three inches tall, but that the top of his head is level with the top of the Altar. How he contrives to possess himself of such an enormous missal and its stand and tote it from



A Hospital Dresser, and his Father—a Chief

to the other is a mystery. The first day, I felt as though the wine-cruet had been appointed to serve. His good father has prayers in the vernacular, in the morning, before the Mass, spends much of his time in daily Sacred Studies classes for the school, teaches several groups of adult instruction and acts as an interpreter for sermons and other addresses.

Vincent Hale replaced Cyprian Ambulei, when he entered seminary, as resident evangelist at Ndambamba, a two-hour walk from the Mission. There has been for some years a nice little native church, with altar and benches. Beside the evangelist's house, another has now been erected to quarter a Father or a Sister on their visitations about fortnights. The same Father, or Sister, accompanies Vincent to two neighboring stations, Ndambu and Hailahun, where he himself goes alone every intervening weeks. Our old friend Chief Ndambor, at Ndambu, has just finished a very good native church and a fine new house for the visiting Father or Sister.

Thomas Tamba-Songo is the evangelist for the people who happen to be living in Bolahun or in the two small, neighboring towns of Pujehun and Nijehewa. He also acts as Kisi interpreter for ser-

mon William Tamba (whose universal nickname is "Twenty-Five") is stationed in the heart of Kisi country, at Foya Dundu. With him is associated the present teacher of our Foya Dundu school. "Twenty-Five" teaches God-Palaver to the school-children of the townspeople, and groups in three neighboring towns.

In Joma is similarly placed with regard to the people. He lives at Vezala, along with the resident schoolteacher and goes regularly to four adjacent towns.

See that I have included almost all the regular stations in our immediate neighborhood. Most of our outstations have, at least, a small native church," and all have regular weekly sessions of prayer and corporate prayer.

How One Prepares for Baptism

The discipline and instruction of neophytes is much better organized than in our early days. One must be a "hearer" for two full years and a "catechumen" for two years more, before he is eligible for baptism.

Throughout the four years, he must be regular in attendance at the weekly instruction series. (It is touching to hear the evangelist spelling out from his recordbook the list of native names and to the response of those present. Careful check is made.) Also, the candidate must satisfy the authorities of sincerity and stability in other ways.



John Tufa—an Early Portrait

Before receiving the cross of a catechumen, he must make not only a general promise to keep God's Law but the following specific pledges: to use no charms, to eat of no pagan sacrifice, not to consult a diviner, nor to "follow" a member of the opposite sex except one's lawful spouse. Further, those who live relatively near must promise to come to God's House on Sunday mornings, bringing an offering. And all, wherever they may be, must pray to God daily.

The Mission is careful to watch its candidates, dealing with each one gently and sympathetically but not letting down the requirements. Often the preparatory period is prolonged far beyond the four years. These facts must be kept in mind when reading the following statistics, for 1946:

Baptisms: Children 8, Adults 27.

Marriages: 4

Burials: 8

Offerings: \$196.8 (This is given partly in very small change, partly in commodities, such as rice, eggs, cola nuts, etc.)

Active congregation: 226 baptized persons (including the members of 58 Christian families)

Communicants: 171.

The total number of public services throughout the Mission was 2,460.

The exact numbers of hearers and catechumens is not available at the moment but there are approximately 1000 of the former and 200 of the latter.

Of course, many Christians (especially among the



Welcoming a New Sister

school alumni) have moved to the coast or elsewhere, and many have died. But that there have been only 546 Baptisms during the whole twenty-five year period of the Mission's existence, coupled with the fact that 1,200 neophytes are now under systematic instruction, shows, first, that we were not too lax in our requirements, even in the early days, and secondly, that people are becoming vitally interested in quickly increasing numbers.

We have another important project in mind: namely, the installation of resident teachers and evangelists at three more far-flung centers, each with its coterie of substations. We trust that, with the necessary government approval, these three new centers may be opened within the year, thus raising to five the total main outstations with schools attached. Two of the five will be Bandi, two Loma, one Kisi; and together they will form a ring around the periphery of the area available for us to work in, with Bolahun at the center. When this has been achieved, the pioneer stage of the Holy Cross Mission will be concluded. There will follow, for generations to come, God willing, the steady, ever-increasing conversion of the people in the countless villages within the area.

Perhaps you begin to understand my enthusiasm as I see the tree, which developed so slowly in my own day, now burgeoning with fruit. Fathers, Sisters, seminarists, evangelists, school children, the chiefs and people of more than a score of towns, are hard at work and eager for further expansion. It is for us at home to stand behind them with our prayers and generous increase of alms. Talk to your friends and acquaintances about the Holy Cross Mission. Enlist their help. Where the colored movies have not yet been shown, write to the Commissary of the Mission, the Reverend Francis Parker,

O. H. C., here at Holy Cross, for particulars; also the little periodical, *THE HINTERLAND*, published every other month at an annual subscription of twenty-five cents, with its current information about the Mission's activities.

Sinews of War

In addition to the list of specific needs on another page, let me give you the following general financial picture:—

In our "rich years," before the depression, we spent over \$20,000 annually. This was when we had the two doctors and when, too, we were doing the preliminary building. However, despite the Mission's expansion, we have had to do the best we could, for many years past, on little more than \$11,000 a year.

Prices, both for imported goods and in the local market, have doubled and in some cases trebled. Our staff of native workers (including housewives, carpenters, carriers, etc., as well as evangelists, teachers and dressers) are woefully underpaid. They scarcely get living wages, and it is strong testimony to their devotion and loyalty that they stay with us when they could get far better wages on the outside. We simply must raise their pay, at least a little, for motives of sheer humanity.

So I have assured Father Parsell of \$14,000 a year from now on; and you must help me to make this assurance good. If we can secure a doctor and two or three other much-needed white workers, the salaries must rise correspondingly.

Here, then, are objects for your prayers: *Thanksgivings* for God's abundant blessing on the Mission.

Petitions for:

A doctor;

secular priest (or priests) to replace Father who has served a splendidly co-operative and useful term and is now returning to America; two or three lay-workers from England or America.

continued blessings on the Prior, Father Parsell, the other Fathers, the Sisters and the present staff;

special blessings on the seminary, schools, local delegations and outstations;

conversion of all the people;

increase of several thousand dollars in the budget.

Our Own Share in the Mission

The first and deepest impression of my visitation has been one of wonder and gratitude to God for its wholesome development. What I have already seen represents that impression all too inadequately.

Side by side with it, another impression has been growing: namely, that we at home have been wasting time.

In spite of the fact that the Fathers in Africa write to me frequently and fully, I myself was totally

unaware of the general expansion and improvement. In fact, since "the kingdom of God cometh not with observation," it seems that those who have been laboring here day by day were almost equally unaware of it.

I had continued to think of the Mission as I knew it a dozen years ago—a solid, consecrated work for God but with nothing spectacular about it.

Now, the picture has changed for me, as I hope it has for my readers. Think of the Liberian Mission as having made giant strides and ready to make more if we back it. Do not rest content with what you have been doing but try to double your gifts. Parishes, Wards of the Liberian Mission, Church Schools and all other groups which have contributed generously in the past will, I hope, gird up their loins and proceed to give still more generously. If you belong to a parish or to some other organization which hitherto has not helped, persuade it to begin. If books or other information are needed to arouse interest, let us know; or if you want a member of the Order to come and address you.

God has opened the door to a great opportunity. Let us enter in at that door and capture this land for Christ Jesus.

Suggestions for Special Gifts

Costs \$600 per year to maintain St. Agnes School at Bolahun for boys and girls to 3rd grade (about 20 pupils).

Cost for a student in our intermediate grades at Bolahun is now about \$20 per year.

Cost for a high-school student at Bolahun, \$30 per year. (If we get laboratory equipment this figure would be higher).

Cost for sending a boy or girl to the coast for special training, \$50 per year.

In rare cases of exceptional promise we have sent individuals to college, in West Africa, and we should do so oftener.

Cost varies according to circumstance. We will gladly provide information.

Cost for a one-teacher outstation school and upkeep, \$100 per year (about 35 pupils).

Cost for a catechist engaged in preaching in several outstations weekly, \$100 per year.

Cost to support the whole hospital program except for doctor himself but including medicines and assistants' salaries, \$800 per year. (Patients' fees cover balance.)

Costs \$2 per cure of Sleeping Sickness; \$1.50 for Fr. Parsell calls a "miraculous" cure of the fatal disease known as Yaws, by Penicillin—this is also extraordinarily effective for Tropical Sores and many other things. (These prices do not include transport.)

We need a bell at each of our 20 outstations. Since Africans have no watches, a bell is almost as important as the evangelist himself in spreading the Gospel. We are negotiating with various firms and hope to get bells for about \$25 apiece, transport included.

We think you will agree that any of these items would constitute a splendid memorial or group-project. Of course, the more expensive ones could be split up if desired so as, for example, to take care of one student or a half-dozen.

May we add this important note? If you contribute sufficient for any of the above (or other) needs, we shall consider it our moral obligation to see that the particular need is met, at least to the amount of the sums given specifically for that purpose. It would involve frightful complications in our correspondence and bookkeeping to go further than this in applying *each individual gift as it comes in* to this or that particular object. With this understanding you can have the assurance that the special purpose of your offering has been achieved while leaving us free to finance the mission as a whole in the simplest and most effective manner.

Please address your gifts to "the Reverend F. W. Parker, O. H. C., Holy Cross, West Park, N. Y."

The Parables as Literature

By CHAUNCEY BREWSTER TINKER

An Address delivered before the Berkeley Divinity School,
New Haven, Connecticut, June, 1947.

EVERY experienced instructor in English literature has, I suppose, at one time or another in his career been faced with the necessity of teaching what is commonly known as "the Bible as Literature." It was my lot, in lecturing on various types of the narrative art, to undertake a "literary" study of the parables of the New Testament. I had no misgivings in approaching this novel task; but I had no sooner begun it, than I found difficulties with which I had not reckoned in advance. I tell of my experiences because I cannot but believe that they are typical. Perhaps it is possible to "teach" the Book of Job, or the Book of Ecclesiastes, without involving oneself in theological subtleties—though even here I am not overconfident—but the "literary approach" to the New Testament is a very different matter indeed, as I soon discovered when I undertook to deal with our Lord's parables as mere stories.

I found it all quite simple at first. I had my students use Moffatt's translation, and assigned all the longer parables for the first lecture. It proved to be somewhat exciting (for me). I had the Prodigal Son and the Good Samaritan, the Wise and Foolish Virgins, the Importunate Friend, and a number of others (including, unhappily, the Unjust Steward). That dishonest Factor caused me a good deal of trouble. I could not make out why the employer commended him, unless it was because he himself was a rich man. Moffatt did not help a bit:

Well, the master praised the dishonest factor for looking ahead. Use mammon, dishonest as it is, to make

friends for yourselves, so that when you die, they may welcome you to the eternal abodes.

A hasty examination of the *International Critical Commentary* did not clear the matter up, so I wisely decided to omit all reference to it, and might have escaped unscarred if a pestilent undergraduate had not asked me what it was all about. I suggested it might be touched with sarcasm.

Other parts of the lecture went well enough. One could point out that the stories were set forth in general terms, thus giving the lie to the great doctrine of teachers of composition that story-writing must be concrete and specific. The parables deal with situations which might confront any man; motives are not analysed; relationships are of the simplest; and proper names, save in the story of Dives and Lazarus, are not used. What economy of means is here! How much is made out of how little! This of course could be taught.

But a matter closely related to this generalized style gave me pause. I found it necessary to indulge in a certain amount of moral or ethical reflection, and of course no instructor likes to do that. It was clear as could be that the style of the parables was such as to encourage me to apply the teaching to my own life, and to instruct others to do the same. I, then, am like the priest and the Levite who passed by on the other side? You, my boy, are the prodigal who wasted his substance in riotous living. I am the unmerciful servant. That this is the correct way to interpret a parable there can be no doubt. We have the example of Nathan the proph-

et who put his message to the Lord to King David in form of a parable (the only one, I think, in the Old Testament)—"Thou art the man." The story is not applicable to us as we know it, it is, as a parable, a failure. The true parables suggest to the auditor all manner of illustrative examples to be applied from his own experience.

For this reason the proper meaning of the parables is not a cheering experience. Can it be that I am the son who sneaked out of working in his father's vineyard? Ah, yes, it can be. Am I the man who has built my house upon the sand? the unprofitable servant, the rich fool, the wandering sheep, the man who hid his master's talent in the ground? If I look in my heart I can find all the folly and sin of these lives very aptly illustrated in my own.

It is here, I submit, that the literary teaching of the parables and *a fortiori* that of the New Testament itself, breaks down suddenly coming into collision with the devotional or even theological relations of the stories. In the parable of the Unmerciful Servant the significance of the story is drawn out by our Lord Himself; for immediately after the account of the punishment of the unforgiving creditor, He says:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Well, this is stern doctrine, not a mere example of a happy skill in putting things. The parable is a vivid commentary on the position which we utter day by day so thoughtlessly, "Forgive us

esses, as we forgive those
 trespass against us." If the
 weight of this injunction is
 in upon us, it does not mat-
 ry much if we forget the
 that illustrates it, for the
 is but a means to an end.
 with material of this kind
 is out of the realm of "mere
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 e world revealed to us in
 stories is no safe or easy
 y to live in. Mankind is
 uncertainly between two
 g, one of folly and ruin; and
 wisdom, leading through
 le to peace and redemp-
 The narrator of the par-
 reminds us that we are be-
 h perils. The owner of the
 field of life sowed only good
 here, but an enemy sowed
 with most deplorable re-
 and the author Himself re-
 His meaning:

He that soweth the good
 is the Son of Man; . . .
 tares are the children of
 wicked one. The enemy
 sowed them is the devil.
 o it is throughout; the folly
 eril of human beings are
 minimised, much less over-
 l. If there are five wise
 ns, there are also five fool-
 es. The net cast into the sea
 d up good and bad to-
 g, but the fishermen "cast
 d away." The last state of a
 n conflict alone with the
 s of evil may be worse than
 st. One scene of one of the
 es is actually laid in hell.
 re not led to believe that
 is any sudden rescue await-
 e fool who builds his house
 sand, or the man who be-
 onstructing a tower with-
 ounting the cost, or a king
 oes to war without estimat-

ing the strength of his combat
 troops. Life is at best a state of
 probation, destined to end sud-
 denly. It would be well therefore
 to be on guard, like a strong man
 armed. "What I say unto you, I
 say unto all, 'Watch'." The par-
 ables are thus big with premoni-
 tions of a future crisis and a reck-
 oning for every man. There are
 danger signals flying, and to ig-
 nore them is suicidal folly.

*Hora novissima, tempora
 pessima sunt, vigilemus.*

Such is the theme and such
 the warning of the parables. In
 this aspect they are hardly a fit

subject for a purely literary study.
 The essential thing in them is
 not their neat narrative art, nor
 their new and picturesque im-
 agery. They are concerned with
 man's immortal soul, and to neg-
 lect that aspect of them is to leave
 out of the reckoning the creative
 element which gives form to all
 the rest.

It was not necessary of course
 for me to point out to students
 that the parables—many of the
 longer and more familiar ones—
 deal with ordinary men in their
 relation to persons above them,
 to a master, a creditor, an em-



The Prodigal Son

Dürer

ployer. This overlord is seldom shown as in daily or visible contact with his men. He is often absent, and may tarry long before returning (as he will ultimately do). In the meantime he has entrusted his affairs to his servants as in temporary charge; or they may be laborers in a vineyard, or in the fields. In parables of this form, as we all know, the overlord at his return is never forgetful of the loyal service of those left in charge. Thus to one faithful laborer he says,

Capital! You are an excellent and trustworthy man; you have managed small affairs very well indeed. I will now put you in charge of something really important. Meanwhile come and share your Master's feast.

In the story of the servants left in the house during the master's absence, the faithful steward receives a similar reward, which is in striking contrast to the punishment of the dishonest and neglectful.

Nor was it necessary to point out to the student that all this was highly figurative. So much could be left to their common sense; but when it came to interpreting the "reward" held out to the faithful, trouble began. The reward consists of entering into the "joy of the Lord," or into the Realm of God. It is plainly something new, another order of life, already in process of formation here and now. The highest superlatives are used in referring to it. It is a thing very small and easily overlooked which develops in time into something of the very last importance. It is the finest of all pearls, worth the sacrifice of the whole of one's collection of lesser gems; it is a treasure hid in a field, a field for which one willingly spends his entire capital; it is a tiny, almost invisible grain of mustard seed which will grow into a tree; it is like the great vine

outside the temple in Jerusalem, of which the faithful are branches. How describe the joys that await the members of this new Kingdom? Something it never entered the human mind to conceive—"so beautiful to some . . . and so terrible to others"—how describe it? It is the marriage supper of the bridegroom with his bride. It is the kingdom of Heaven, of which there shall be no end.

It is difficult to see how this can be made the subject of literary study. A critic may point out the skill and the fervour with



The Shepherd gives His Life

which it is all presented to the reader; but it is faith alone which can enter into the full and central meaning of it, and faith, alas, cannot be taught to the indifferent. Jesus Christ was certainly a supreme master of rhetoric and a gifted story-teller, but when all this has been analysed, His central teaching remains untouched.

The final Christian truth embodied in the parables is the most incredible and breath-taking promise of all. The faithful will be cared for by Him to whom

they have made their submission. They may forget Him but will never forget them. If they get into trouble, He will go to them. The familiar parable of the shepherd and the sheep appears in one form in St. Luke's gospel where it is closely related to the parable of the lost coin; and it appears in another and developed form in the fourth gospel (X. 1-16) which embodies perhaps the highest compliment ever paid to Christ. His value is infinite. A man who enters into Christ's service, though he loses his membership in the kingdom of God, is not merely a delight to the holy angels; it is the consolation of God Himself, and worth more than His sacrificial death. The Creator lays down his life for the creature. The shepherd gives his life for the sheep. It is nothing less than that that the Christian religion invites us to believe in, and the parables are instinct with it. And thus what started out as a literary study has plunged into the depths of theology.

I have not the presumption to venture further into the theology of the parables; but there is more truth enforced by them which it may be permissible to consider. It will serve at least to bring these remarks to a conclusion. Assuming, then, that it is desirable to enter the Realm of God, what is it necessary to do to get in? The parables make the answer clear. The one indispensable thing, without which else is worthless, is *allegiance* to an overlord. It is all a matter of personal devotion. Obedience to a master is conceived as the sacrifice of a rational creature, and a sufficient inspiration to come worthy in his sight. It is a kind of enlistment. In joining the colors one surrenders his personal ambitions, and performs an act of homage. One's service is for life—or death—and according to the evidence in the parables the essential thing, the type of Christian act.

African Sermon

By ALAN WHITTEMORE, O.H.C.

COME with me to the village of Nyokoetahun. It is only a half hour walk from Bolahun. Father Packard is here because Nyokoetahun is his regular stations; also, Bala as interpreter.

I remember Philip when he was a very small boy, twenty years ago, and a terrible illness he went through, in one of which our doctor told us the youngster most certainly would die within the next few days.

I recall how we prayed for him that our dear Lord would speedily make him well, if it could be best for him and, of course, in accordance with the Father's will. The following day, he was taken away from the hospital, in his hand with the diminutive, sick youngster-completely recovered. Now he is a candidate for the Orders at our grand little seminary.

Well, off we go, with Philip carrying a lantern. It is a beautiful night and, as I promised, the way is short and soon terminates with the steep climb up the hill on which the village is situated. Momo-Hina is the chief of our district and, of course, an important personage, but I remember the day when he was one of our missioners. He is and has always been a staunch friend of the Mission.

We go first to his hut as a matter of courtesy. After a few moments of greeting, he sends a town-crier to call the people to the "God-Palaver" in the thatched church which he has built.

When we sit, the chief, his old men and ourselves, as guests, on chairs or stools, the small children on the floor and many folk on the mud parapet around the

house. Others stand in the dark shadows behind them. The only illumination is from our own lantern and another lantern hanging from the cross-poles of the ceiling. There is barely enough light to see the peoples' dark outlines and their flashing white teeth when they laugh.

Father Packard and Philip lead the singing of a hymn in the vernacular, which is followed by prayers, with everyone standing.



Then Father Packard introduces me. Below is the "sermon":

The Sermon

How-do every one. Wissa. You know that when a man makes a speech he usually stands holding a piece of rope which hangs from the ceiling. But tonight, if you will excuse me, I will sit and talk with you as a father sits and talks to his children. For the people at Bolahun and all who hear the

God-Palaver at the other towns are, indeed, my children.

What I am going to say is important and I want you all to listen carefully. Especially I want your young ones to listen and remember what I say.

Twenty-five years ago, the first fathers came to start the mission. The people all around were afraid of them. They said, "Oh, what do these men want? What are they after?" When the Fathers asked for boys for their new school, you all said, "They want to catch our boys as slaves and take them away and sell them." It was hard for us to get those first boys—not so?

Also, you thought that the fathers had plenty guns upstairs in their house—not so? (The people nod their heads and laugh.)

Well, the fathers told you that they did not want to make slaves of your boys but to teach them to read the book and the God-Palaver. Moreover, the fathers said that they did not come to get anything at all but to give; that God had sent them to help the people in every way that they could.

Not only did they take good care of your boys—not so? (here the people nod and say, "So") but, when you were sick, they brought a doctor and started a hospital so that many people got well again.

When you were in trouble to find tax-money, the fathers helped you by buying cloth or changing your iron money into silver. I remember the big, big piles of iron, each pile bigger than a cow, which we stored upstairs in our house. When the tax was all paid and you wanted your irons back again we changed them at the same price, without interest.

I wonder if any of you older

ones remember the awful hungry-time when the Kisi people almost starved. Do you remember how the fathers asked you to help and we all gathered rice together and sent it as a present to the Kisi People? Do any of you remember that? (Yes, indeed; the older ones remember.)

So, let me ask you a question. When the fathers said that they came not to humbug the people but to help them, did they speak lies or did they speak true. (Chorus, "They spoke true.")

All right. We fathers are poor, weak men. We have many, many sins. But we always have told you the truth. So, listen carefully for I want now to tell you the biggest truth of all.

Which is more important, the body or the soul? (Prompt replies, "The soul.")

Yes, you are right. The body is important—the school at Bola-hun is important, the hospital is important—but the soul is most important of all.

Sometimes, a man can be very, very poor. He does not own a copper. He has nothing but one small cloth to wear around his waist. Yet his heart may dance and sing with joy.

Also, sometimes, there is a rich man, with plenty of cows and rice and cloth and money, but his heart may be sad.

I knew one chief long ago—I will not tell you his name. He lived far off from here and is dead now.

He was a very rich man but, oh, his heart was afraid! He had so much medicine (native charms) hanging from the ceiling of his hut that you could hardly walk across it. For he was afraid, all the time, that his enemies were making bad magic against him so he tried to get strong, strong medicine to protect him.

Why, he was so afraid that he did not dare live in his own town. Instead, he built his house a little

outside the town. Then he made two strong fences running side by side, with a little path between them running to the edge of the village. It is true. I saw it with my eyes. When the chief had to judge cases, he came along the little path between the fences and there, at the end of the path, on the edge of the town, he heard the cases. After they finished, he hurried back to his hut like a mouse to its hole. Oh, his heart was afraid!

I think that the hearts of many people in this country are afraid. You are afraid of wild animals and ghosts at night. In the daytime, you are afraid of government palaver or that some person is making medicine against you.

Now this big thing, the really important thing that the fathers and sisters plan to do is to take away all that fear from your hearts. By God's power, we can do that. I want you to remember that what the fathers have told you always is true. So, now, I speak true. The schools are important. The hospital is important, but the big, big thing we are here for is to take your fear away.

There is only one way to do that, only one way to take fear from your hearts, and that is to teach you the real truth about God. If you know the real truth about God you can never fear.

For the truth about God is this. He loves each one of you. If you were the only one, He loves each man in this town, rich ones and the poor. He loves each woman in this town, the ones who are young and beautiful and the ones who are old and bent. He loves each boy in town and each girl. He even loves each little baby in this town.

Yes, God loves you even more than your dear mother loves you for He made both you and your mother.

And all the time He watches over you. He is strong. He can do everything.

So, if you know the real truth about God, you will never fear.

That is why I am so glad that you all come to hear the Chief Palaver. I want you never to stop. I am glad that the Chief comes. It is right for the Chief to come the way, to show the road to the people.

But I want everyone to come. I don't want any one to miss. I want, someday, to receive a letter from Father Packard saying, "Oh, the people of Nyakoetah do well! Whenever the brother goes or the Sister goes or the evangelist goes there, every one of the people come to listen and to pray God. Everyone of them comes." When I read that letter my heart will be glad.



The Little Old Church

The Calendar of Christ

By CARROLL E. SIMCOX

Trinity XVIII

Epistle: I Corinthians 1:4-8.

There's something at once intriguing and admirable about the introductory salutation of I Corinthians. St. Paul thanks God for his congregation, then proposes to call them down! And he's on both counts.

It is never fair to hold the scale too closely to account for words. He is no literalist and to judge him by the letter is to judge the man himself altogether. When he tells the Corinthians that they "come behind in the gift" it is not the literal truth, judging from the rest of the letter—they came pretty sadly behind in a number of gifts.

But Paul means what he says, although he doesn't exactly say what he exactly means. Thanks God, in all sincerity and with good cause, for this wholesome congregation. He says it when he speaks of the gifts that had been given them by Jesus Christ. And he is right. They had been enriched by grace, yet there were sins among them that a decent man couldn't write on paper. In everything they were enriched by Jesus Christ, as he says; and yet they were poor and naked and blind.

The same thing might be said, *mutatis mutandis*, of any Christian congregation. And it's a good thing to say it on this Sunday, with the example of the Corinthians in mind. Every parish ought to thank God for his congregation, no matter who he calls, no matter who they are—even a chaplain at Sing Sing. Why? Because, there can be no doubt of it, grace is given to every colony in Heaven, and if the pastor cannot see it he is too blind for his calling. If you have

been bold to declare the faults of your flock from the pulpit, as a good watchman of the Lord, it is well—and just as much your duty—to thank God from the pulpit for the wonderful grace and virtue declared in the saints of the flock. People inside and outside the Church talk a lot about the seeming inefficiency of churchgoing and the sacraments to redeem the scoundrels and hypocrites who (so we are given to believe) pack the churches to bursting every Sunday (*C'est à rire!*) Let the whole truth, or the real truth, of the matter be told:

(1) There are some choice candidates for God's collection of fairest jewels in every congregation. You can't name them from the pulpit, of course; but you can

so describe them that everybody except the saints themselves will know whom you mean and will say, "That's right; but somehow I never thought of John Smith and Mrs. Green and the sexton as saints before."

(2) The hypocrites in the Church (and that includes us all) would be far worse if they were not in the Church. Incidentally, have you ever thought of the inescapable necessity of being a hypocrite in the Christian life? A hypocrite may be defined as one who acts a part, who assumes a character, not naturally his own. Well, what is "putting on the Lord Jesus Christ" by any of us, if it isn't hypocrisy?

(3) Grace is given to us by Jesus Christ; and uniquely so if we



Giotto

St. Francis (October 4)

are active members of His Body. But the glaring sins of the Corinthian congregation remind us how easy it is to spurn and neglect the gift of grace. And when we do, naturally the result is especially grievous and we become a scandal and a laughingstock to the world.

Above all: nobody can look at any congregation of Christ's flock, anywhere, and really see it as it is, and not thank God for it. The right answer to that dreary old question: "Are you prepared to say that the people by and large who go to church are better than the people by and large who don't?" may reasonably be: "A thousand times better, and I'm surprised that you can't see it!"

The Gospel:

St. Matthew 22:34-46.

This Gospel falls into two distinct sections: vss. 34-40 and 40-46. There is no real connection between them.

Concerning the Summary of the Law, in the first section, there

is nothing new or original to say. My own feeling is that sermons on certain basic *motifs* of the Gospel, such as this, are like carrying coals to Newcastle.

As for the second section, exposition is made difficult by the fact that our Lord reads the verse from the 110th Psalm allegorically, and you can't present it to a modern congregation without explaining the allegory. However, that is rather easily done in this case, and the point of the allegory—that David's "son" (our Lord, by human descent) is David's "Lord"—is of course of seminal importance. Here is asserted in a synoptic Gospel, and by Jesus Himself, the *eternal Lordship* of Christ. Hence the familiar view of most higher critics, that this belief is exclusively "Johannine" and thus late, that it did not originate with Jesus Himself, and that it is of course false, is demolished by this passage. Easton and Robbins, who are certainly critical enough

critics, say that "There is no reason to question the general authenticity of this section. It could have reached no other conclusion about His own descent than this; the early Church have made what He said slightly more explicit, but even then doubtful."

Whether or not you should bring this question of criticality into your sermon at all depends entirely upon whether or not you have parishioners who raise critical questions.

The logical sermon scheme is something like this:

(1) Jesus' claim to be not only David's son but David's Lord.

(2) The reign of Christ is everlasting—i.e. not subject to the vicissitudes of time.

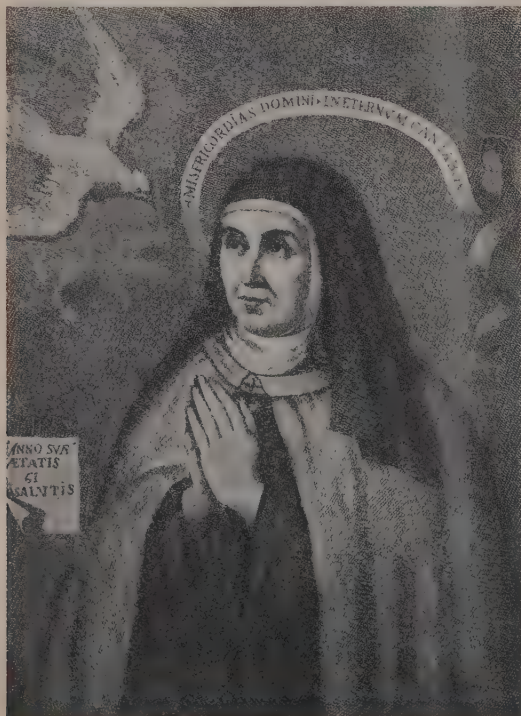
(3) The kings and potentates of earth, as typified by David, are all under Him and must be subject to Him at the end, whether or not for the brief moment of their earthly hey-day they ignore or defy Him.

Don't worry about overworking this theme of the Lordship of Christ. The sorest temptation of the faithful is to fear that, though Christ *ought* to be the Lord of all, perhaps this is only a pathetic reverie of the human heart that turns from the tough and terrible world-as-it-is to the dream-world-that-ought-to-be. Our faith in the eternal and invincible Lordship of Christ does not belong to the "Ought-ness" but to the "is-ness" of things.

Trinity XIX

The Epistle: Ephesians 4:17-32

The moral counsels here are rather scattered, but the integrating idea certainly is that if we have put on Christ we must go on to act out the part. (Cf. what was said in the discussion of the Epistle for last Sunday concerning the necessary "hypocrisy" of the Christian life.) Newness of life, a new *self*, is given us at the Font; but we have got to walk



St. Teresa (October 15)

You might bring in here the from the General Thanks-of the Eucharist about the works which God "has pre-for us to walk in." The al virtues of the Christian e for the most part pedes-virtues: i.e. virtues that can ust be practiced every day. ot necessary every day to he courage of the martyr; necessary every day to be ous, truthful, industrious, may be that the grace given n your Communion this ng is meant to enable you, ight with beasts at Ephe-it rather to suffer gladly the ho is going to corner you g the next few hours or to our temper when you have -out.

e Msgr. Knox's free but ex-re translation of v. 23: ren, there must be a re-in the inner life of your you must be clothed in w self. . . ." As he points new self" means more to odern hearer than "new

re are two things to stress: he radical difference be-the Christian and the non-in the inner life of their and (2) the daily duty edestrian nature of acting r rôle of *alter Christus*.

Gospel: St. Matthew 9:1-8.

re is one insight for which ics of Jesus on this occasion o be given credit: when aid "This man blasphe- because He pronounced tion, they were recognizing t the dreadful nature of sin e colossal miracle that must ough if anybody is actually forgiven. In this they were and closer to the Kingdom k, than those to whom sin viality or a morbid imagin-

ther point to notice and out is the evident attitude Lord that palsy is bad but



*St. Luke (October 18)
Making a Portrait of the Virgin*

sin is worse, and that if you would give the sufferer a speedy issue out of these two grievous afflictions you will mercifully rid him first of his sin.

It is not necessary to touch upon the question of ancient and modern views on the relationship between sin and sickness. Our Lord did not absolve the man in order to get rid of the sickness; so the question of whether or not sickness has its *fons et origo* in sin is beside the point. Better leave the question alone in this sermon, where it could only distract. At the same time of course you will want to assert that we are

not *well* when we are in bodily health and in spiritual *extremis*.

"The Son of man hath power on earth to forgive sins. . . ." He has it by virtue of His Godhead. This power is essential, now as then, to the execution of His mission upon earth. He cannot reconcile us to God unless in doing so He forgives us—i.e. removes the one great barrier between God and ourselves, our sin. The experience of forgiveness is and must be central in the Christian life. He "hath *power* to forgive"—and of course the will to forgive. But how does He do so? Always directly, and in answer to

confession and repentance and faith. This is Evangelical truth; but it is in no wise at variance with the Catholic truth that God has given to the Ministers of His Church "power and commandment to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins." There is nothing "indirect" about the forgiveness bestowed through the sacrament of penance: it is God, not the priest, who does the forgiving. The Son of man is the true Minister of this sacrament.

Modern psychology has revealed very vividly the evil effects of a festering guilt-consciousness and has thereby demonstrated the need in every life for the experience of forgiveness and the *assurance* of forgiveness (such as sacramental absolution conveys to the believing Catholic penitent); but beware of trying to commend confession and absolution on grounds of psychotherapy only, or even primarily. The only basically right and sufficient reason for going to confession, or in any other way seeking the assurance of divine forgiveness, is not to get rid of that complex but to get right with God.

Trinity XX

The Epistle: Ephesians 5:15-21.

This passage is short but extraordinarily hard to handle if you are aiming at clear and accurate exposition. The phrase "redeeming the time" is vivid and arresting, but upon analysis it turns out to be one of Paul's notorious mixed metaphors. The verb (*exagorazein*) was used either of ransoming a slave or of buying up something on the market. Moffatt translates "making the most of your time," which is edifying, but it isn't what the Greek says. Here again I follow Knox in his guess at the intended sense: "Grab this excellent opportunity for shewing the heathen what Christians can do; I

say, an excellent opportunity, because these are evil days, in which your good example will shew up like white against black."

It shouldn't be difficult to present the same challenge to Christian people today. I leave it to you to show how and where—in "the days are evil:" morally and spiritually they are likely to grow worse in the years immediately ahead, as always in a post-war era. A Christian life in such times does indeed show up like white against black. Time was, not long ago, when it was very hard to distinguish a fair-to-middling sort of Christian from a decent contemporary heathen. But as modern heathenism becomes more and more baldly heathenish, the power of Christian witness in the life of the disciple will be greater and more incisive. If the line between Christians and non-Christians is becoming more sharply drawn in our world, as appears to be the case, we must "grab this excellent opportunity. . . ." Now is the time to strike. When Christianity spreads, in any age, it is through the contagion of personal example and influence; and all God's people are apostles.

But it may be that you will prefer to ground your sermon in what follows in the passage, namely, Paul's admonition to be filled with the Holy Spirit rather than with wine. Most of us, I suppose, have a horror of seeming crankish on the subject of liquor. But have we a right to avoid this subject simply because it's so easy to make ourselves unattractive or ridiculous by the way we deal with it? There is a reasonable and Christian way of dealing with the alcohol problem, and it is not the teetotalitarian way. It is the way both of St. Paul and of Alcoholics Anonymous, and we may put it in a single word: *substitution*. The underlying premise is that the only cure for the "problem drinker"—i.e. the

man who drinks in a vain attempt to get rid of his problems by running away from them—is to have a healthy equivalent for his drink. And God offers us just such a healthy *escape* (I use the word advisedly) in the life of the Spirit. The problem drinker seeks happiness: the happiness of oblivion to the ills of life that are inevitable when he faces them squarely. His quest turns out of course to be tragically futile: all the while in Manchester he seeks to escape the grog-shop overtake him sooner or soon, and more besides. His Christian substitute is the life of the Spirit. This makes men free within the Spirit-filled Church in the *presence* of trouble. It is not escape to God and to the peace of God rather than escape from "problem." Thus it comes about that the Christian, and he alone, can sing—with his face to his troubles rather than away from them. For God is with him, and who can be against him. *The Gospel: St. Matthew 22:1-14.*

As you see at a glance, there are some awkward details in the parable; and it is not unreasonable to assume that there has been some recasting of the original on the basis of later experience in the Apostolic Church. The most obvious difficulty lies in the violent treatment accorded to the unfortunate man who came in without a wedding-garment. If he had been rounded up from the street along with the others, why should he be expected to have suitable clothing for the affair? And what did the others get theirs?

It is pretty clear that St. Matthew has added the bit about the garment to the parable in its original form, which is most probably as we find it in St. Luke 15:24.

The garment story has a point, however, and it is that it is a terrible offense to come to the Presence of the Holy Spirit casually and carelessly and without preparation. The proper use

le in the second Exhorta-
to Holy Communion in the
, where we are admonished
ne to the Holy Table "in
marriage-garment required
od in holy Scripture," etc.
non on preparation for the
ment is always in order and
ally here.

parable proper, whether
Lucan or in its Matthean
is above all a parable of
e judgment upon two types
ople: (1) those who are
d" of God and who make
of His call: specifically, for
Christians who spurn the
given to them; and (2)
people who hear God's call
very far off and who draw
with humble hearts, and
are found at the last to be
companions in the King-
dom with Abraham, Isaac and
. You should have no trou-
bling this down to date
working out the contempo-
application. This is ever a
y theme and a salutary *ad-*
tio ad fideles. If we who are
anifestly "called" (all bap-
Christians) do not answer
we must never for a mo-
suppose that God can't get
without us. He will find
s. This is one point on
a, it seems to me, the Roman
ch is very close to the Gos-
Rome reserves her grimmest
emas for those to whom
has been given (as Rome
gives the light) and who
their backs upon it. Just
everything our Lord ever
on the subject of talents
stewardship supports this po-
, and in its most intransi-
form. It isn't comfortable,
t's Gospel truth.

Trinity XXI

Epistle: Ephesians 6:10-20.
e caveat: if you try to make
thing special of each link in
s brilliant chain of military
phors you'll miss the forest
ne trees. (Blessed Paul him-



self wouldn't disown such a mix-
ture of metaphors!) Don't try it.
Your people know a good deal
more about golf or bridge or pre-
cision bombing than they know
about putting on armor. Suffi-
cient is the heart of the passage:

"My brethren, be strong in the
Lord, and in the power of his

might. Put on the whole armour
of God, that ye may be able to
stand against the wiles of the
devil. For we wrestle not against
flesh and blood, but against prin-
cipalities, against powers, against
the rulers of the darkness of this
world, against spiritual wicked-
ness in high places."

These are the points to stress:

(1) The important battles to fight are with spiritual foes rather than physical. How cast this in terms that are readily intelligible to the modern mind? You can start at least on the level of the obvious: cancer is bad, lust is worse; poverty is bad, selfishness is worse; drunkenness is bad, godlessness is worse; etc.

(2) We are to be strong in the Lord, in the power of His might, not our own. No doubt you have your own way of dusting off Pelagius and his heresy from the pulpit: use it here. "A Mighty Fortress is our God" as the sermon hymn will help set the stage.

(3) Put on the whole armor (all the weapons) of God. The Christian does not and cannot use all weapons in his holy warfare. It is not our creed that all's fair in war, or for that matter that all's effective. You may want to make much of this distinction between the weapons of God and the weapons of the devil. One cannot lie *ad maiorem gloriam Dei*, or persecute, or coerce. Never has the Christian Church failed so dismally in her campaign against World, Flesh and Devil as when her leaders have borrowed the enemy's weapons. The Father of Lies can beat us at his own game every time. The weapons of God are truth and love and the (apparently) suicidal courage of him who counts not his life dear unto himself so long as he is on his King's business.

(4) Our warfare is—and this is not too easy to get hold of and to put across—"against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the high places." It doesn't help very much to clear up this vivid but obscure passage to go to Paul's Greek. The one thing that can be affirmed with certainty here is that these mysterious foes are not men and not evil social orders as such: they are

rather the forces that make evil men and social evils what they are. They are spirits. Paul clearly refers to the hierarchy of evil beings in the spiritual order, but how specifically he conceives of them is certainly not too clear. I think it is better not even to attempt a presentation of Paul's own view of the cosmic nature of evil. As Christians we are bound to hold substantially the same view, and there is a time for teaching it; but if you try it here you will probably sidetrack your hearers and yourself.

What is important, and what needs to be said here, is that the evils against which we have to contend in this world are far more subtle and far more potent than we are inclined to imagine, because they are *spiritual*. One of our Christian objections to the Marxist *Weltanschauung* is that it so grotesquely oversimplifies the nature of evil. The Marxist says, at least in effect, that all the ills of mankind emanate from the greed of a certain particular group of men, the bourgeois capitalists. Liquidate them, or bring them to book, and the job is done. If only it were so simple! But, to begin with, greed itself is a spiritual thing. The bolshevik commits the astonishing blunder of identifying the evil itself with the things the evil does. He hates and attacks private wealth rather than the impulse that piles up the wealth. And it isn't only the communists who oversimplify evil, underrate the foe, and in consequence take a bad beating in the fight. Consider the people who are now out to rid the world of war by "outlawing" it. They haven't shown us yet how you can outlaw war; but they don't seem even to be thinking about how you can outlaw hate—the cause of war.

Our foes are spiritual; we must fight them with spiritual weapons; and more particularly with the weapons of the Son of God

and in the strength which He supplies. That is the message of the Epistle.

The Gospel: St. John 4:46-54

It isn't likely that many preachers will prefer this Gospel to the Epistle for the day for sermon base. It is another of the Lord's miracles of compassion with nothing especially distinctive about it.

The main points are these:

(1) Jesus hesitates, as He usually does, at the outset of a miracle. He administers a rebuke to some who apparently were looking on with more interest whether or not He would bring off the trick than in whether or not a dying lad would be restored to life: "Except ye see signs and wonders, ye will not believe." Here, as everywhere, He relies on His claims to be the Son of God upon His character rather than upon His power to work signs and wonders. All too many people make the same demand of Him today and say: "Show us some sign (revealing a cure for cancer or a formula for preventing depressions) and we will believe."

(2) Although the Gospel miracles are presented to us as events in history, as things that actually happened, it is not an equivocation to say that they are also sacramental signs of certain truths of God in the eternal order. They are true signs to us today, revelations of how God works. Consider this miracle in particular: Christ heals the boy *at a distance, with a word*. "No word from Him can fruitless fall." There is no reason for Him to be physically present with us to work His healing miracles. He needs only to give a word and we are healed, in body or soul. At the cry of our distress He stretches forth His hand to heal. If people had a clearer idea of this they would be less chary of the sacrament of Holy Unction. The logical sermon here is on prayer, and the power of the will of God to answer.

Liberian Towns

By ALPHEUS A. PACKARD, Jr., O.H.C.

WHEN a couple of months ago I began writing about our evangelic work in nearby places, there was a total of nineteen of them outside Bolahun. Now the number has gone up to twenty. The word "hamlets" is used advisedly. From the usual American standpoint, most of the communities where we work are so small that they can hardly be dignified even by the name of "hamlets." Yet souls exist here, and we want to reach each and every person near the mission station and the outposts as well. The two tiny settlements with which we're concerned today are Kisi: Bambi-hewa roughly Northwest and Bolahun Southeast of the Mission. We started to preach in Bolahun last January, and in Kisi the opening was begun in August.

Bambi-hewa lies beyond the people's section of town, about twenty minutes' walk away. The houses are, strictly speaking, no different at all in these little settlements. Out here a "house" or "bafai" must be of permanent construction and thatch-roof construction. Otherwise it is in the "bafai" or temporary, built of palm or other side-walls. In Bolahun and Pujehun the buildings consist of seven or eight "bafai," plus preaching ones reserved for our use. The people are cordial, attentive, receptive. Occasionally the Fathers and Sisters visit, and Seminarist Vani comes so weekly. The Evangelist is our latest, Thomas Tambo. He is working hard at it with keen enthusiasm. These Kisis favor our house more than do the Bandis of Bolahun. Hence the real reason for the existence of such settlements of "bafai" is to shelter

past or present patients. Still, some of them have recovered, and prefer our neighborhood, so stay on. A handful have had the Cross in previous times, and if faithful will receive it again.

Pujehun, in the opposite direction, tells about the same story. However, it is located at only ten minutes' distance almost at the edge of our compound. Through a swamp the path is a bit difficult. (And Bambi-hewa is reachable only via a bridge which in rainy-season high water may wipe out. One evening Thomas and I were like "all the king's horses and men" going up the hill and

down again. When we essayed to cross,—no bridge, and waters too deep for him to ford with me on his back. We returned, but accomplished the journey successfully a few days later.) To return to Pujehun. I went through the marshes all right on my only visitation thus far. Nevertheless, as I rose to speak in the "church," the ceiling was patently too low. Tamba pointed to a square hole in one corner thereof, an opening to let smoke escape. When I stood upright in it, though, my head disappeared into the "attic"! Amid gales of laughter I sat beneath to tell my tale.



Nurture Incarnate

Some Observations on Christian Education

By ARTHUR H. MANN

THE end of Christian religious education is the refashioning of humanity after the pattern of our Lord's Humanity, and through His divine life in the Church. The beginnings of God-consciousness are supernaturally initiated in the human soul. The fulfillment of God-consciousness, in any degree, is supernaturally effected through participation in the fact of the Incarnation, in and through the divine life of our Risen Lord.

Religious education can never, then, be reduced purely and simply to the level of natural phenomena. Religious education consists not primarily of naturally partaken knowledge, but of supernaturally partaken life.

Our Lord did not write a textbook for the nurture of souls, either as individuals or in groups. Apparently He wrote nothing at all. He left no syllabi of minimum requirements or courses of study for admission into the Kingdom of God, nor did he demand passing grades in specified entrance examinations.

Our Lord did, however, institute the means for the nurture of all souls. He formed a Society, a living and breathing Body of spirit-bearing men and women, as the divine instrument of religious education and nurture of humanity. Through that instrument, in the life and work of the Incarnation, He continues to teach and act. Through that instrument He continues His work of self-revelation and self-bestowal. Through that instrument He continues the refashioning of humanity. In that instrument lies the possibility of conforming human character to the divine character. That is the goal of religious

education because it is the goal of the Incarnation itself.

Man is nurtured, then, not primarily by his perception of truth, even though that truth be the Fact of the Incarnation itself. Man is nurtured by partaking of the life of the Incarnation. Plato's belief that the soul grows wings as it beholds values is true only if, in beholding values, one feeds on them and partakes of divine life. In Holy Baptism, one begins the process of nurture by being incorporated into the resurrected and glorified humanity of our Lord by a new birth and partaking of His life. That process, begun in Baptism, is continued in the work of the other sacraments, as will be discussed later.

Just as the health of each individual cell of the human body is dependent upon the vitalizing circulation of the whole body, so each individual soul finds its nurture in the circulation of our Lord's own life in the Holy Sacrament of the Altar, His Body and Blood, and in the life of God the Holy Spirit in the other sacraments.

Religious education, then, must begin and end in the Incarnation. Unfortunately, many programs of study seem to leave even the consideration of the Life of our Lord and the Work of the Church as the very last courses of the curriculum. It has been aptly said that such programs succeed only in making good Jews—for many church school scholars leave their Sunday Schools prematurely with only the knowledge of the early courses, which too often are devoted exclusively to Old Testament heroes. Of course, there are numerous and excellent programs

which correct this procedure, but they are being used.

But if religious education begins and ends in the Incarnation it must not be limited to knowledge about the Incarnation.

We do not despise knowledge, nor should we underestimate its importance. The religious educator must provide for the partaking of knowledge—but not for its own sake. It must always be used and imparted as a means to the intelligent and responsive participation in the life of the Incarnation, in the life and work of the Church.

The Incarnation itself, the foundation of all sacramental life, consists in the union of the divine and the human, in the union of what Fr. Paul Bullen calls "the mechanical and the spiritual." The great sacraments of the Church—involves such a union. An adequate system of religious education and nurture must provide for the mechanical necessities of knowledge and the spiritual effectualities of growth in the supernatural participation in the divine life.

As a matter of fact, it is obvious that the well-directed system of religious nurture cannot ignore or abstract either aspect. There are systems of religious education which isolate parts of Christian knowledge and set them off as the essence of religion. Such is any system which we elevate knowledge of the Scriptures as the whole of Christian education. But, as we have repeated, Christian nurture is growth, not primarily the increase of knowledge. As with the human body, food must be provided for the sake of growth, but not for its own sake.

the other hand, the demand for religious education in the divine life of the Church is a revolt against knowledge or material aids. In fact, the Incarnation itself hallows the means. As Wadham and Bigham in *To His Soul's Health*, "Life itself is not a revolt against material things, but life that calls things God has made good, controlled as it were, from whence every good and every gift comes."

Thus, in religious education, knowledge, sound knowledge and plenty of it. But let us not let knowledge bear its isolated fruits in the life of the Church. To isolate religious knowledge for its own sake is to participate in the joyless frustration which pervades modern secular education, and which accounts for the students who in their lives have gone astray in the pursuit of mammon.

Religious education must likewise be aware lest it isolate specific religious knowledge from the life of Truth and Knowledge. The spirit of modern secular education has led to the departmentalization of the human mind. But even in the modern world in which we live there should be no arbitrariness between the secular and the sacred. For in the final analysis, in the divine order, the secular is sacred and everything is sacred. All Truth—in



Our Schoolboys Really Work

Biology or Chemistry, History or Social Science, Philosophy or Psychology—is equally a revelation of the mind of God, as much as theology itself is. If the Incarnation is related to all mankind, so is it related to all knowledge. Religious education, therefore, should so present itself as to be at one with this essential unity.

A recently published study of research into the religious experience of the inmates of a nationally famous prison indicates that ninety per cent of this group had had religious instruction of some sort. Another recent study of the ethical judgments of young people concludes that there is apparently no relationship between religious training and right ethical decisions.

It is not Christian nurture which is being castigated by these studies. Rather, it is the inade-

quate systems of religious instruction which present *isolated knowledge* as their primary goals, or which, on the other hand, allow man to participate unintelligently, without appreciation or response, in churchisms. It is difficult to conceive of man's going astray if he is actually *living* in the divine life of the Incarnation. For the tide of divine life coming from the extension of the Incarnation in the Church's sacraments cannot but push out that which is evil, provided man himself is responding at the same time to the realm of values beheld.

In a system of religious education, "not only must we cultivate attention in the child, but care must be taken to touch the heart and to awaken the soul. Children are taught many facts (though not always the facts that are of vital importance in the moulding of character and the conduct of life.) But how many children are brought to an attitude of loving and reverent devotion to God as their Father, of enthusiastic loyalty to Christ as their Redeemer, of response to the Holy Ghost as the power within them of supernatural strength and joy?"

Ancient Christian education, although devoid of the skills of modern educational techniques, never for a moment forgot the relationship between man's nur-





ture and the life of the Incarnation in the Body of Christ. Instruction in the Church was, in fact, so intertwined with worship as to make it impossible to consider one without the other. In the first century, there seem to have been at least two kinds of Christian gatherings: one for the ministry of the Word; the other for the Agape and Eucharist. In the second century, these two were brought together, with instruction as the prelude to the Eucharist. Although there were many variations in the subsequent development of the Eastern and Western rites, nevertheless, in all forms of the Eucharist two great divisions were kept. The first was the Mass of the Catechumens, a period of instruction. The second, the Mass of the Faithful, allowed the worshipper to be fed with the heavenly food of the Eucharist.

The early association of in-

struction with the Eucharist is well founded. Although the Eucharist is not a pedagogical method, it nevertheless is the great means of Christian nurture. The Liturgy is, in a sense, Christ praying. In taking part one learns the fundamental dispositions involved therein, and begins to penetrate into what Von Hildebrand calls the "great mystery of adoration of God, which is Jesus Christ."

Religious education must be centered in the fact of the Incarnation and achieved through the continuing, nourishing life of our Risen Lord in the Church and in the Sacraments.

In fact, aside from the Incarnation, education has no valid goal. The cry of the psalmist, "What is man?" must ever remain unanswered without that central and basic fact.

In the light of the Incarnation, man knows himself for what

he is. He may be desperate because of the mess he has made of his own life, hardly understanding how he got off the track in the first place. But, in the Incarnation, he sees what he can be—if he but gives himself to Nurture Incarnate. God of great goodness does continue to remain mindful of man. He has not only visited us, but dwelt among us and lived a human life, so that we might see what a human being should be, and be given the power to become sons of God. Man is a potential son of God, made to glorify the Father and to enjoy his sons. Further, he is provided with the means of doing so.

Religious education must work with human beings. Because of the Incarnation, that is a thrilling challenge. Both as individuals and as groups, we are in the ring; for, as the Church tells us, we are unfinished products of God. Being alive and rational, we can either help or hinder our own progress toward becoming the sons of God.

Religious education aims to provide the means of achieving sonship and sainthood; to effect the refashioning of human character in the pattern of the divine. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

As a potential saint, man begins with an essential endowment and with the ability to respond to God and the realm of eternal values. His endowment and ability to respond may be limited, but to the extent that he responds within his capacity to the will of God and eternal values grows as a person. Besides his natural endowment, one is baptized and Confirmation supplies the naturally endowed, and equipped to respond to God. Each of the sacraments has a part to play in the relationship to man's essential endowment or to his response

A Quiet Place

By MRS. LEOPOLD KROLL

THE Girl's School had never had a chapel. Always they had to have their school sessions in the Assembly Hall, which was used for all public assemblies, sewing classes and recreational purposes. It was not easy to get down into a devotional frame of mind with absolutely nothing to contribute to that sense of closeness to God. Little by little their eyes were seen gazing out the window, or a yawn or a shuffling of feet indicative of restlessness.

Personal "bed-time" prayers were just as bad. These must be done in a dormitory of twenty girls. Try ever so hard even the most spiritual minded was sure to be disturbed by some whispering movement of a chair or the squeaking of beds.

At last the chapel was completed and the Dedication Service held. Overlooking the lake, with artistically decorated walls and a beautiful altar, this chapel fulfilled the exterior attributes to make it a quiet place in which to meditate, pray and worship.

Waiting for it for a long time and having watched it under masons' and carpenters' hands the girls were rightly proud of it. They showed great cooperation in making it the place all desired it to be. No talk was heard on the balcony outside but quietly and reverently the girls went inside and took their places either for school sessions or their own devotions.

The last school service was at five o'clock but one light was kept burning in the evening for a short while after the bells "lights out" sounded. So no one could feel hurried about their devotions. It was content to the dormitory with the

balcony joining the hallway of that building. Girls, as well as the Principal and teachers, soon formed the habit of going there instead of trying to "say their prayers" in the dormitory or bedroom.

One evening the Principal slipped in quietly and knelt at her prayer desk. Glancing up at the altar she saw a small nightgown clad figure kneeling on the altar steps with clasped hands and bowed head. Quickly the thought came—"but in her nightgown, what must I do about it?"—Then another thought followed—"Surely God looks not at the nightgown but at the heart of that little African child offering Him her thanks for His blessings and asking His care through the night." She had been accustomed to "saying her prayers" just before getting into bed so there was no disrespect intended in her lack of clothing.

On another occasion the words of a hymn floated out the door. Surely that was Rachel's voice and Rachel's favorite hymn. Yes, there she sat all alone, singing her praises to God. Sometimes for an hour she would sit there, entirely alone, singing hymn after hymn or just thinking.

So bit by bit this Quiet Place became a Holy Place and it was easy to worship there.

Some months after the dedication a dreadful thing happened at the School. One of the most popular girls was drowned in returning from her holiday. An ordinary death would have been bad enough but Semetah was surely sacrificed to the water spirits. The head boatman himself testified that he might have saved her when the boat capsized but he suddenly realized she had red hair and that the water

spirits would take him, too, unless he let her go.

It was a nerve racking six hours while waiting for her body to be found. According to African custom the girls shrieked and moaned. Relatives rushed in to sympathize, tore the braids of their hair loose, threw themselves on the ground shouting, "Eh Yah—Eh Yah." With each new arrival the moaning and shrieking grew in volume.

Eventually the body was found and taken to the hospital to be dressed. The Principal then assembled the girls and talked with them. There was still a long waiting period for the making of the coffin and the digging of the grave. Knowing what the answer would be she asked them where they wanted Semetah's body to be placed. Of course, the answer came back. "In the Chapel."

"With all this noise to disturb our Quiet Place?" said she.

Quickly one of the older girls stepped forward and volunteered to see that there would be no shrieking and yelling there. She then spoke to the other girls in their native tongue reminding them that the Principal was right—that they should show their belief in the future life and their love for Semetah by doing what she would have them do—she herself was quiet and gentle.

Before the body was carried in the girls assembled in the Chapel and began quietly to sing hymns. The Principal then spoke to the crowd following the corpse—explaining the Christian's belief in the Resurrection and asking them to respect the Chapel and to keep it quiet as the girls were doing. A half a dozen at the time, they went in, looked at the sleeping body, listened to the girls' singing and quietly slipped out.

A Tale of Two Sundays

By E. FORTIS

THE American in London in 1947 finds it hard to know whether to weep or rejoice—for sorrow on seeing the damage done by the War to that city dear to so many of us, or for joy at the undaunted energy of its people under conditions that would be more distressing if they were not sometimes comic. Leaving these questions for time to settle, my story here is of a few visits to London churches in the last winter.

Sunday began with Mass at Christ Church, Woburn Square, an early nineteenth-century church vaguely aspiring after the Gothic and now the headquarters of student work for the University of London. A colored priest celebrated (whether West Indian or East Indian I wasn't sure) for a refreshingly devout congregation of twenty-five or thirty young people on a snowy morning. The occasion suggested reflections on the world-wide spread of our Communion, and on its refusal to abandon the modern world.

Later in the day there followed a visit to some of the shrines of the Catholic Movement in the Church of England. The parish of St. Alban's, Holborn, worships in the ruins, and holds its larger services at several other churches. High Masses take place at St. George's, Bloomsbury, an 18th-century church with the incongruous figure of George II on the steeple. Geographically this is much as if Trinity, New York, were bombed out and borrowed Grace Church at 11 o'clock. At any rate, the brave and valiant men who were once isolated at St. Alban's could now see their influence spread to unsuspected places. All Saints', Margaret St., which attracted so many visitors that one sometimes thought of it

as the American Church in London, has lost only an occasional pane of glass. There is still the same crowd at High Mass; still the same unbelievably dignified and efficient choirboys. The Vicar, Fr. Tomkinson, a worthy successor of those great priests Prebendary Mackay and Dom Bernard Clements, worked through the blitz in Bristol, a city which if anything suffered even worse than London. It is encouraging to see our common faith so well taught and practiced in these famous churches. Doubtless many Americans who have known them in the past will want to show their gratitude by contributing to the rebuilding of St. Alban's, or by becoming Friends of All Saints'.

A visit to London would not be complete without stopping in at its ancient shrines as well. Westminster Abbey happily escaped actual damage, though several parish churches in Westminster have been burned out. It was pleasant to attend the Daily Office in its choir, very dignified in its restrained way, followed on Candlemas Day by a procession and Solemn Eucharist. St. Paul's stands at the edge of the desolation in the City of London, saved by watchfulness and Providence, even though one bomb plunged through a transept into the crypt and another destroyed the High Altar. Part of the choir is usable, and a temporary altar stands in the midst.

After an Anglican day I will admit to leaving the churches of our Communion for Compline at Westminster Cathedral. The preacher was a young Benedictine who exhorted the congregation to read the Gospels and gave a little introductory sketch of each, including "St. Luke has an entirely different angle."

Church life in London is not

only a matter of congregation carrying on under difficulties though that it what the v may first notice. There is a determination both to hold to old loyalties and to see they demand of us in this new world. One would like mention more activities where there was time only to glisten. A few symbolic items must be the Archbishop of Canterbury consecrating a Bishop for Peace at Southwark Cathedral in the presence of Eastern prelates Egyptian and Ethiopian deacons; the active cluster of church societies with their offices based at Westminster Abbey and Cowley Fathers saying their prayers and carrying on their ministry at St. Edward's House in the midst of it; St. Andrew's House, Soho, which has been devoted under Fr. McLaughlin to exploring unconventional forms of contact between the Church and the people of the busy world, which it does with luncheon discussions, clubs, classes, religious plays.

Paris poses a different question; externally the city is almost undamaged, and the brief visit leaves wondering how hard it is struggling to keep its soul. The stories from his French friends and others remind him that the battle of life is real and hard though the Boulevards are still there. But on Sunday last when one turned first to see Paris in prayer. For Communion one could first go to the American Church on Avenue George V or to St. George's near the Arc de Triomphe, long dear to the Anglican visitors; its history goes back to the Chapel of Charles the Ambassador, which was pointed to as the one clearly that the Church of England still visible, although proscru

ne. Today St. George's in
will happily keeps and prac-
the Catholic faith as we have
and it.

r that morning there
l to be more interest in
g for the less conspicuous
f Paris than for its famous
. Out near the end of the
rs, where crowds pour out
Pöte de Versailles to
the neighboring exposition
ls, is a Russian Church in
street. Originally and still
t the chapel of the Rus-
tudent Christian Move-
the walls of a made-over
g are gay with icons. Fr.
sky of the Paris Seminary
celebrating here this morn-
isted by a young priest and
, with a devout congrega-
which finally packed the
building. A little way down
ulevard the late Mass at St.
e was just ending—not
gh Mass, because that had
place at 8 in order to be an
n of general Communion
. This is one of the intelli-
modern church buildings
were erected in the 1930's.
ices showed the type of
life which goes on the
uburbs, which a while ago
almost abandoned to irre-
there was a parochial li-
nd a Lenten course on the
estament, and a variety of
ial organizations.

ong bus ride brought one
o dinner near St. Germain
rés, the former Abbey
a in the Latin Quarter,
a similar story of parish life
be told. But instead of lin-
for Vespers it seemed best
k over to the Lenten Con-
e at Notre Dame in the late
on. There at 5 P.M. the
f the Cathedral was packed
nmed with men, to whom
enten addresses have been
d since the great Domini-
cordaire started the series a
y ago. The preacher was a
or of concentration camps;

his topic, The Christian and
Money; the address made no con-
cessions to emotionalism except
the beautiful delivery one ex-
pects from a French preacher.
After the address came Benedic-
tion (during which, one must
note, much of the crowd streamed
out, pausing only to turn and
bow when the bell rang), and
those who felt disposed then
came forward to venerate the
relics of the True Cross and the
Crown of Thorns, which were ex-
posed that day.

Whatever the future may hold
in store for France, it is encour-
aging to see the signs of vigorous
life, aware of the modern situa-
tion and its needs, in the French
Church to which the Christian
world has owed so much. Attract-
ive as the old priest shuffling
along in his soutane is in some
ways, the bright young clerics
who wear their cassocks like over-
coats and replace the clerical hat
with a jaunty black béret are
needed in the modern world too.
So one reflected on leaving Notre
Dame, pausing at St. Julien-le-
Pauvre, the little church of the
Greek rite across the river, and
then stopping to look at pictures
of old churches in the bookstalls
along the Seine.

NOTE

We have delayed the Father
Superior's very full report on the
Liberian Mission so that it will
appear at a time when you can
do your utmost to help. Perhaps
we could have had it in time for
our May issue, or at least for
June. But that would have
reached you just at the beginning
of the slack period in school and
parish work.

Now, however, you are pitch-
ing into a brand-new working
season and we hope that you will
choose the Holy Cross Mission
as one of your foremost projects.
We must all back those Fathers
and Sisters in their labors for
Christ in Africa.

Intercessions

Please Give Thanks With Us:

For blessings on Father Whitall's
work at All Saints', Orange,
New Jersey.

For Father Parker's ministrations
at Sing Sing Prison.

For blessings on the quiet day for
clergy at Sellersville, Pennsyl-
vania.

For the open house and retreat
for seminarists at Holy Cross.

For the response made at a week-
end retreat for the Church stu-
dents of Wayne University.

For the encouraging prospects of
a house and work on the West
Coast.

For the unusual number of
guests who have visited us and
especially for the many who
have made retreats.

Please Join Us In Praying:

For blessing on Father Superior's
retreat for clergy of the Diocese
of Maine, October 1st.

For all who attend the quiet day
at St. Paul's, Troy, New York,
October 2nd.

For the outpouring of the Holy
Spirit in Father Parker's mis-
sion at Pitman, New Jersey,
October 5th-12th.

For blessings on Father Supe-
rior's mission at St. James,
Goshen, New York, October
12-17th.

For the children of Calvary
Church, Pittsburgh, Pa. and
their parents and teachers, and
Father Baldwin's mission there,
October 12th-17th.

For his mission at Emmanuel
Church, Pittsburgh, October
19th-24th.

For Father Superior's mission at
the Church of our Saviour,
Chicago, Illinois, October 19th-
26th, and his address to the
Catholic Club on the 27th.

For our guidance in the develop-
ment and strengthening of our
work in the West.

Is Prayer Answered?

WE find in the New Testament more than once the assurance given us by our Lord Himself that "whatsoever ye shall ask in My Name that will I do" (St. John 14:13). Not a few men have taken this saying without any qualification, and as a result they have found much difficulty and perplexity concerning prayer. "Whatsoever ye shall ask"—there seems to be no exception or qualification of any kind; and yet we know that men are continually praying for the things they desire; they definitely declare in their petitions that they ask only in the Name of Christ, and yet they seem to find no response to their devout requests. Is, then, the teaching of Christ wrong? Or has His promise failed? In either case, what profit is there in prayer?

The difficulty is a real and disheartening one to many; but it is so only to those who are uninitiated into the mysteries of prayer. They have gathered a few unrelated facts, and on an inadequate basis they seek to construct a full and reasonable science of prayer. Of course, this cannot be done. One might as wisely seek to construct a theory to account for the operation of the solar system from two or three odd facts concerning the action of sunlight.

The difficulty lies in the failure to look at God's revelation as a whole. We find His truth revealed in the New Testament, and in other teachings of the Church. The New Testament is the record of the covenant which God has made with man. It is certain that in order to find the meaning of a covenant, (or let us call it a contract, which is the same thing), we must consider it in all its parts, and these parts must be balanced against each other.

We can illustrate this by a homely example: I draw up a written contract with a construction company to build me a house. There is a sentence in this contract which says that on a certain date I am to pay the company a definite sum of money. Suppose the company dawdles along with the plans, assembles no materials, does no building; but on the date named for the payment, demands the money. Naturally, I refuse to pay it. "But," says the contractor, "here is a sentence and your name is signed to it, in which you agree on this day to pay me so much money." My reply is obvious. I call his attention to another sentence in the contract which provides that before the payment is due, he is to do a certain amount

of work on the house. This is the condition under which payment was to be made, and demand is to be honoured only if that condition is fulfilled.

This is precisely the principle which must govern our life with Christ, whether it be in relation to our prayers or whatever else. We cannot isolate one promise or condition, and ask that God fill it without considering the other parts of the covenant. The Church's teaching, and more particularly that which is contained in the New Testament, is a statement of the contract which God has made with His people. The contract implies that both parties to it are to carry out certain conditions. The full terms of the covenant can be learned only by careful study of the full text of the written instrument. We must not merely look at one sentence and find in it something that is to be done, and conclude that that is enough.

So, in the matter of prayer we cannot fasten upon one or another statement, by which to decide and govern our course. We must know all the conditions with such a definite knowledge that we will enable us to fulfill our part in order that we might gain what God wishes to bestow upon us. In order to do this we must study the contract so that it becomes familiar with all its terms. The recorded covenant is in the New Testament. In it we shall find clearly set forth the terms upon which God has promised to hear our prayers, and to fulfill for us the desire of our hearts. These conditions or terms are manifold. They are found in various parts of the Scriptures. We shall examine some of the more important ones, which if fulfilled, will include in their fulfillment



nor obligations might lie
s. Our prayers, therefore,
offered:

According to the will of
that it is to say, subject to
dictates of His love and wis-

the Name of Christ.

at of a life of faithful obe-
to Him.

with faith in Him.

dependence on the Holy

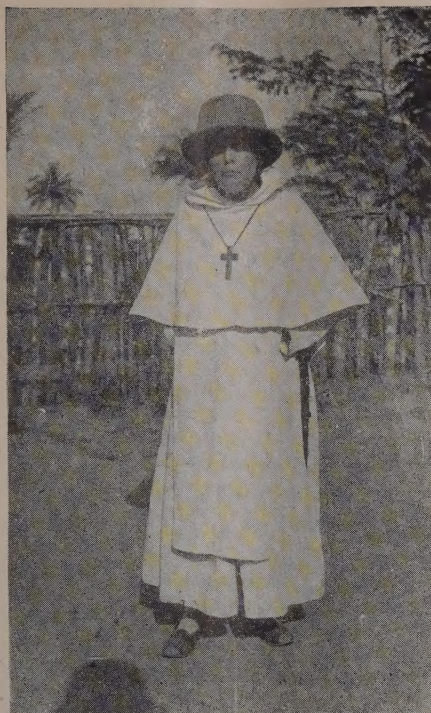
with thanksgiving.

a spirit of forgiveness to
who have wronged us.

with perseverance.

are the terms of the
covenant which God has
with His people. If we un-
derstand and carry out these con-
ditions then will our petitions
be in vain. If, however, we
lack a want of knowledge or un-
derstanding, fail to pray in ac-
cordance with these terms, not
having fulfilled our part of the
covenant, we can expect nothing
from God. As St. James has said,
"ask and receive not because
ye ask amiss" (St. James 4:3).
Therefore, make sure of your
knowledge and understand-
ing of these things.

Let us consider the first condi-
tion which we are to pray,
in accordance with the divine
will. If we ask anything, accord-
ing to His will, He heareth us,"
said the Beloved Disciple (I St.
John 14). This disciple who
was dearer to our Lord than any
of the Twelve, was the one
who lay upon His breast at the
Last Supper when He gave them
His discourse in which He
told them so much about
Himself. St. John has faithfully re-
corded for us in his Gospel this
discourse in the Upper Room, but
years afterwards he wrote
eloquently and tenderly and beau-
tifully on love which we find in
his first epistle, and in it he
gives us further teaching about
the love of God in relation to our
prayer. It is a kind of commen-



tary on what he had recorded as
spoken by Christ.

What he is here saying is prac-
tically a reminder that everything
which we ask of Him must be
asked subject to the dictates of
the perfect love and wisdom of
God. Common sense, and even a
slight knowledge of our own lim-
itations, are all that are necessary
to show us how inevitably neces-
sary is this condition of prayer.
Because God teaches us to pray,
and promises to hear our prayers
if we pray aright, does not mean
that He is going to abdicate His
wisdom in favour of our igno-
rance. "We know not what we
should pray for as we ought."
Nothing makes this clearer to us
than our own frequent experi-
ence. Many occasions are we able
to recall upon which we were
quite sure that a certain thing was
wise, that its fulfillment was good
for us. We prayed earnestly that
we might have it. God did not
give it to us, and we wondered
why. And, then, before many
days passed we realized in the
light of after events, that it was

the goodness and love of God
which withheld from us that
which we craved. We were im-
portuning Him in our folly and
ignorance, as a little child might
cry for some dangerous, edged
tool, the glitter of which had
caught his eye. With a childish
passion of desire, he longs for
the dangerous thing, and it is the
very love that the father bears to
his child which constrains him to
refuse the request.

In one of the finest prayers the
Church places upon our lips, we
speak to God as the "Fountain of
all wisdom who knoweth our ne-
cessities before we ask, and our
ignorance in asking." Like the
foolish child, we cry for we know
not what. We repine and charge
God foolishly when His love and
wisdom refuses our request. And
then after a brief time our own
judgment bears witness to our
folly, and to the wisdom of the
heavenly Father whose love de-
nied us the hurtful thing.

A little Chinese lad in a mis-
sion school was assigned a certain
subject upon which to prepare an
English composition. He wrote
the name of the theme at the top
of the sheet, and began with these
words: "I shall now proceed to
exercise my ignorance upon this
subject." Wiser in the philosophy
of life was the Chinese child than
many a man who rebels because
his prayer is not fulfilled.

Another commentary upon
our Lord's teaching concerning
prayer, is to be found in St. Paul's
letter to the Roman Christians.
Speaking of ignorance in pray-
ing, he comforts us with the as-
surance that in our infirmity and
blindness, we have the help of
the Holy Spirit, who, he says,
"maketh intercession for the
saints." But even the Holy Spirit,
who is Himself very God, makes
this intercession, the Apostle de-
clares, only "according to the will
of God" (Rom. 8:27). Being the
Third Person of the Ever-Blessed
Trinity, He conforms Himself



wholly to the will of the Trinity. Indeed, so ineffable a submission is there, that in the Godhead there is but one will, although three divine Persons, separate and distinct in their Personality.

But the subject is not without its difficulties. The question is often asked by those who are most desirous of conforming themselves wholly to the divine will, "How am I to know what that adorable will of God is? Gladly would I do His will were it clear to me. Often some prayer seems wholly right and proper in itself, and yet I cannot be assured that it is indeed His will for me."

But the difficulty here suggested,—and it is often a real one,—is disposed of if we look at St. John's saying from the right point of view. The Apostle does not mean that we cannot bring our petitions to God unless we can be assured infallibly beforehand that what we wish to pray for is according to His will. What he means is that having prayed devoutly and earnestly, and our prayers not being granted, we are to accept the issue as a clear indication that, however good the thing may have been in itself, it was not God's will for us. And since the devout soul desires only that His will be done, we are content.

But here it may be objected, Why, then, bring any petitions to God? He is all-wise and good. He knows our necessities before we ask. He loves us, and has promised that "no good thing shall He withhold from them that live a godly life." Why, not, therefore,

refrain from prayer, leaving it to His mercy and goodness to give what He will, and when and how He will?

At first glance, this may appear to be taking high spiritual ground, but there is one paramount obstacle. This is that God has both taught and commanded us to pray to Him. "Men ought always to pray," is our Lord's teaching, and to secure this command the better, He adds, "and not to faint,"—that is, not to grow weary of praying, but to be importunate with God, even as was the widow who came continually to the unjust judge, importuning him to avenge her of her adversary. Prayer will lose its spontaneity, it will take on that self-conscious and hesitant quality which will vitiate its wholeness and vitality, unless we can come with a sense of freedom and boldness to the throne of grace.

There is one condition which we can observe which will give us the utmost freedom in our approach to God. This is to be willing with all sincerity to add to our prayers what our Lord added to His own, in the supremest moment of His life of prayer, when in the Garden He asked that the Cup might be removed from Him. Thrice did He raise this petition, and thrice did He add, "Nevertheless, not My will, but Thine, be done." Be prepared to conclude every prayer with these words, and we can pray for what we will. "Not my will, but Thine, be done," will preclude the necessity of making any analysis of the petitions we offer; indeed, in large measure it will relieve us of the necessity of making any analysis even of our motives, for the supreme and overriding motive of all will be to follow and submit our every desire to Him.

It is a common saying that in the gaining of knowledge we learn by doing. The life of prayer presents no exception to this rule. What is the surest method of

gaining a knowledge of the will? I do not mean merely in respect to isolated details of daily life, or to topics of prayer, but in the broader and deeper sense. Is it not to be found in faithful and energetic performance of His will wherever will is made known to us? To do the will of another person, even if I study on every occasion to learn what his will is, and spring forward quickly to conform it, I learn after a time how that man's mind works; under varying conditions it becomes possible for me to say what he would desire. I know his will because I have learned to know him. The same principle applies in our relation to God, and to His will. If I know God's will I shall have little difficulty in doing His will.

This being so, my one duty must be always to conform myself to His will wherever that will is revealed. Those who actually know His will, learn by the doing. Knowledge is ever on the increase, and that which we know how to do, and actually engage ourselves in doing, we learn to do ever more and well, and that which we do well is usually the thing in which we find our joy. Herein lies the philosophy of the life in Christ, that life which brings by its processes happiness in this world and in the world to come. It is not a happiness which God bestows upon us as a mere gift; it is a condition which results naturally and inevitably from the right operation of our human nature in relation to God, even as a thing going forward under the guidance and power of the Holy Spirit.

CORRECTION

Please see St. Martin's House advertisement, back page of this issue, for correct address of the Secretary.

An Ordo of Worship and Intercession, Oct. - Nov., 1947

Thursday. G. Mass of 19th Sunday after Trinity col. 2) of the Saints 3) *ad lib.*

St. Etheldreda, Q. V. Simple. W. gl. col. 2) of the Saints 3) *ad lib.*

St. Luke, Evangelist. Double II Cl. R. gl. cr. pref. of Apostles.

20th Sunday after Trinity. Semidouble. G. gl. col. 2) *St. Frideswide, V.* 3) of the Saints cr. pref. of Trinity.

Monday. G. Mass of Trinity xx col. 2) of the Saints 3) for the faithful departed 4) *ad lib.*

St. Hilarion, Ab. Simple. W. gl. col. 2) *St. Ursula and Companions, VV. MM.,* 3) of the Saints.

Wednesday. G. Mass of Trinity xx col. 2) of the Saints 3) *ad lib.*

Thursday G. Mass as on October 22.

St. Raphael, Archangel. Double. W. gl. cr.

Of St. Mary. Simple. W. gl. col. 2) *SS. Crispin and Crispinian, MM.* 3) of the Holy Spirit pref. B. V. M. (Veneration).

Feast of Christ the King. Double I Cl. W. gl. col. 2) Trinity xxi cr. pr. pref. L. G. Sunday.

Vigil of *SS. Simon and Jude, V.* col. 2) of *St. Mary* 3) for the Church or Bishop.

SS. Simon and Jude, Apostles. Double II Cl. R. gl. cr. pref. of Apostles.

Martyrs of Uganda, double, R. gl.

Thursday. G. Mass of Trinity xxi col. 2) of the Saints 3) *ad lib.*

Vigil of All Saints. V. col. 2) of the Holy Spirit 3) for the Church or Bishop.

November 1. All Saints. Double I Cl. W. gl. cr. prop. pref. through Octave unless otherwise directed.

22nd Sunday after Trinity. Semidouble. G. gl. col. 2) All Saints cr. pref. of Trinity.

All Souls. Double I Cl. B. Masses of Requiem seq. pr. pref.

St. Charles Borromeo, B. C. Double W. gl. col. 2) All Saints cr.

Within the Octave. Semidouble. W. gl. col. 2) of the Holy Spirit 3) for the Church or Bishop cr.

Within the Octave. Semidouble. W. Mass as on November 5.

Within the Octave. Semidouble. W. Mass as on November 5.

Octave of All Saints. Greater Double. W. gl. cr.

23d Sunday after Trinity. Semidouble G. gl. col. 2) of the Saints 3) *ad lib.* cr. pref. of Trinity.

Monday. G. Mass of Trinity xxiii col. 2) of the Saints 3) for the faithful departed 4) *ad lib.*

St. Martin, B. C. Double W. gl. cr.

Wednesday. G. col. 2) of the Saints 3) *ad lib.*

Thursday. G. Mass as on November 12.

Bestowal of the Episcopate. Greater Double. gl. cr.

St. Albertus Magnus, B. C. D. Double. W. gl. cr.

24th Sunday after Trinity. Semidouble. G. gl. col. 2) of the Saints 3) *ad lib.* cr. pref. of Trinity.

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